Haroun al Raschid loved his harem's maids; He loved his gardens, with their winding shades:

He loved to watch his crystal fountains play; He loved all royal sports that please a king,

But most he loved to hear his minstrels And so it happened that his fame had brought Two rival singers to the Caliph's court.

Who pleased him best, full each minstre knew. Would be proclaimed the greater of the two-

So well they pleased him that they found him loath To choose between them, for he loved them

both. . "Let all the nation judge," at length said he; "Who pleases best my people, pleases me." Through all the land the rival poets sung; Their names and music were on every

Until at last they never reached a door Where Fame had not sung all their songs before.

tongue.

Ben Olaf sang of deeds the Caliph wrought, The riches and the splendors of his court; The mighty warriors every nation boasts, And armies vanquished by the Prophet's hosts:

How Islam's valor was beloved, and feared; And when he finished, listening thousands

Mustapha's songs were all of simpler things; Forgotten was the pride of earthly kings. He sang to them of home, and truth, and

How Allah watched his children from above Close to their hearts the poet's music crept; And when he finished, all the people wept.

It was Mustapha's songs that reached their hearts.

For though Ben Olaf charmed them with his

-James G. Burnett, in Harper's.

#### BAILED UP BY MYALLS



arts.

been murdering allsthe whites up at Wells's station on the Leich. ardt. I hear. Well. there's nothing very strange about that, they tried the same game on us when I was living at Carwarp, but they

of a rifle.

A number of stockmen had met at what is now Wentworth, the junction of the Murray and Darling Rivers, and one of them, Tom Burke, was the speaker. He continued:

"I'll spin you the yarn, boys. You see, in '56 the Murray had risen to an unusual hight and spread for miles over the plains, filling up all the billibongs and back lakes, so the cattle had taken to the high grounds, where the Myall blacks had a fine time going round in their canoes and spearing them. When the flood went down we had a general muster on the Murrumbidgee, Lachlan and Darlings, when we found the herds all mixed up, while lots of them had spears still sticking in them. Jim Mullins and I, from Carwarp, with Billy Mc-Mahon, from Poon-Boon, had been driving on the outer side of Fletcher's Run. and we camped one night at a sheep station hunt on the Yarracool Creek. Next morning I had just slung the billy to make tea when Jim Mullins, who was going after our horses, sang out, 'Boys, here's a whole tribe of Myalls coming along the plain;' and, sure enough, there were fifty or sixty of them all painted up, but without spears or shields. Of course we all hurried out of the hut to see what they were up to, and got our revolvers and a double-barreled shotgun ready. When they were about 150 yards off Mullins called out to them not to come any closer; but they held their hands up over their heads and still advanced till I brought the gun up to my shoulder; then a very tall, powerful black, called Boney, who used to knock round the Murray and Darling stations, stepped out in front and shouted: 'Hulloo, Tom, mine want to talk along with you. Don't be afraid, these all budgerer (good) black fellows.

"'I'm not afraid,' said I, 'but don't you come any nearer, or directly gun talk along with you.'

"At that moment the sun shone out brightly and was reflected with dazzling brilliancy from Boney's broad chest.

"Give me the gun, Tom,' said Mc-Mahon; 'these beggars have been robbing my cabin, for that's my hair-brush with the looking-glass back that Boney has slung round his neck.'

"Hold on, Billy, it won't do to throw away a shot, for we've very little ammunition,' said I, as I handed him the

Still the blacks came on, in spite of our warnings, until they were only fifty or sixty yards off, and then McMahon's gun cracked, the looking-glass was shattered to atoms, and Roney, spinning around convulsively, fell dead; while, at the same moment, his companions whirled aloft their throwing-spears, which they had been dragging with their toes through the grass.

"At once we dashed into the hut and closed the door, as a shower of spears Doubtless these learned ones could discame whizzing along and quivered in the | tinguish, on coming into a lady's drawwalls and the Myalls rushed on with flerce yells, but the rapid fire from a brace of Colt's revolvers, which streamed from the windows, quickly checked their rush, and sinking to the earth they vanished completely from our sight.

"All that day we watched the plain. There were no Myalls to be seen, but whenever one of us would cautiously open the door a dozen dusky figures may. Yet many think themselves acwould spring up and a volley of spears would quickly impress on us the fact tion is still very far from finished. We that 'discretion is the better part of valor,' and though occasional shots were fired by us they were only for the purpose of showing that we were on the

darkness soon followed we breathed more freely, for you know the blacks will not stir from their camps after nightfall for fear of the 'debbil-debbil;' so we cooked

supper and then held a council of war. We had only five or six charges of powder left, for there were no breechloaders then, and we guessed that the Myalls would not wait much longer belong jag-spears would soon finish us, so and more delicate, and four times more we were in a very dangerous predica- | costly, object of the bulbul's worship. ment. Billy McMahon took the buckets | Harper's Bazar.

to the creek for water, and in coming back he said

"Boys, here's a fair chance for us yet; the Myalis are camped 300 or 400 yards up creek and, of course, they've got their canoes fast to the bank there. Now, if one of us could creep up and steal one of them we might slip off and be far away before morning.'

"This appeared to be our best chance. so I offered to make the attempt, leaving the others to get everything ready for our speedy departure in case I should succeed. Then I stripped to a blue shirt and trousers, belted on my sixshooter and crept cautiously down to the bank of the creek.

"It was about 10 o'clock, the Southern Cross was high above the horizon and all was still except the fain ripple of the water or the dismal howls of the wild dogs, as they called to their mates in the scrub. Up the creek I could see the faint gleam from the Myalls' camp fires, but all seemed quiet there for, most probably, they were all asleep, gorged with stolen beef. Very slowly and cautiously I crept along, close to the water's edge, pausing every minute to listen in-tently, but at last I got abreast of one of the fires, and, sinkidg down in the grass, I peeped over at the Myalls as they lay round the embers, sleeping soundly, with their spears, shields and boomerangs resting against the sides of their brush breakwinds. They were all asleep fast enough, so I crawled along a few yards further to where seven large bark canoes were hauled up close to the bank. I chose what I thought was the best one, and, setting the others adrift, I shoved off and dropped quietly down to where my companions were anxiously awaiting me. It didn't take very long to bundle our blankets and saddles aboard and then we paddled off for the Murray, which we reached the next morning, and landed at Kulnine Crosiers's station. We heard there that news had come from Yerpool. a missionary station, that the Myalls had been holding a war corrobborree, and sent the red stick 'round the tribes, so Jim Mullins and I started up river in a hurry, as we knew that all the men were away from Carwarp, and that there were only Mullins's two sisters, with "Old Jack," the cook, at the home station. That night we camped on Jamison's Run, and next day, about noon, we came to our woolshed, which was about two miles from Carwarp. We were just walking our horses over the sand hills, when we heard the short, sharp crack

"Hurry up, Tom,' said Mullins; 'that's my rifle, sure. There's not another like it 'round here.' So we dashed the spurs into our horses, and they jumped off as if they were going to head a mob of wild cattle. In a minute or two 'crack' went the rifle again. but now we were going at a racing pace, and when we came to the three-rail fence around the home station our horses just flew over it in their stride, and on we galloped over the sandy ground till we broke from the timber close to the station, and were right among a mob of howling savages. They had broken open the storehouse, and were scattering the contents about in every direction. Some had got hold of a keg of rum, and were howling in drunken fury as they swarmed about the dwelling house, trying to chop down the door with their tomahawks, while four or five ot them were up on the roof trying to tear off the sheets of bark with which it was cov-

"As we swept pass the men's hut we saw the body of 'Old Jack,' the cook, pierced with spears. The next instant we were busy at work among the yelling fiends, and at every crack of a re down dropped a Myall. They were so completely astounded that they did not attempt to show fight, but plunged into the Murray and dived like a flock of wild ducks to escape our bullets. As we were going back we came on one black fellow who had been shot through the lungs, and to our surprise we found that he was one of our own tame blacks.

"'Hello, Jacky,' said Mullins, 'what for you want rob him station and kill white gins, Kate and Mary?'

"The cruel eyes of the dying savage gleamed fiercely. 'Mine want eat him tongues belonging to white gins, then directly mine yabber (talk) like it white fellow and catch plenty sixpences. You give him water, mine thirsty.' Then he rolled over and died.

"You may be sure the girls were right glad to see us, for by good luck they had happened to catch sight of the Myalls as they were murdering the cook, and so had time to bar the door and windows. Then when the fiends got up on the roof Kate fired the rifle twice, but then the bullet stuck half way down the barrel. They had a couple of pocket pistols, but they kept them as a last resource, to shoot each other rather than fall into the hands of the savnges.

"Well, the girls are both married now, and living down near Kyneton, and the next year we gave the Mvalls in this part such a cleaning out they never bothered us any more on the Murray, but lit out for the Queensland scrub, and a mighty good riddance too, says I."-Detroit Free Press.

## Connoisseurs in Perfames.

The learned in scents claim that they can distinguish and name each element of any compound odor, just as the musician can discriminate and trace the sound of the various instruments that are rendering the crowded symphony. ing room, all the various breaths imprisoned in the pct-pourri jar-the rose leaves, the cassia buds, the orange flowers, the orris root, the vanilla, the the benzoni and cinnamon and musk and alcohol, and all the innumerable rest. But to the ignorant in such fine points the pleasure is perhaps just as keen, let the learned deny it as they complished in this branch whose educaremember, at the time of a famous Oriental exhibition in this country, when people were possessed with the delights of the attar of roses to be bought there, that the Oriental stock of attar of rose "At last the sun went down, and as ran out, and it was replenished from a dealer's stock of oil of geranium, and the sale continued just as before, entirely undiminished, and with warm adulation of the strange rich sweetness of the real Turkish and Persian attar of roses. And, although the oil of geranium is undoubtedly a rich perfume, yet the crafty Orientals must have laughed in their loose sleeves at the way in which it fore they would rush us, and then their took the place of the at once far richer



Miss Kate Furbish, Maine's botanist,

has traveled thousands of miles over that State in connection with her "Flora of . Maine." She generally travels alone, carries no weapons and says she has not, in her twenty years' experience, encountered "anything to be afraid of."-Chicago Tribune.

THE ALEXANDRA LIMP. When the Princess of Wales became lame many years ago through a white swelling in her knee, many English women affected a slight halt. The "Alexandra Limp" was all the style. Since she became hard of hearing I believe it is more or less a tad among English women to affect to be a little deaf. Fashion is a queer thing and there is no length to which women will not go in following the leaders of the mode .-Chicago News.

EXTRAVAGANCE BELONGS TO NO AGE. Such a hue and cry as is raised about the extravagance of the women of our day, and yet at the Court of St. James's. in a dress of velvet embroidered with gold, which is said to have cost no less than \$1500, Marie de Medicis had a gown sown with 32,000 pearls and 3000 diamonds, and her example was followed by lesser personages, who cheerfully expended more than their incomes on gowns so laden with precious stones that their wearers could scarcely move about in them. Mme. de Montespan, the beauty who reigned at the court of St. Louis XIV., wore at one great court festival "a gown of gold on gold, and over that gold frieze stitched with a certain gold which makes the most divine stuff that has ever been imagined," according to the panegyrics written by the pen of Mme. de Sevigne.

ODD PILLOWS.

Pillows made of sheep-skin, pig-skin and goat-skin are a Chinese oddity. The ends are of wood, cut almost square, with the sides slightly hollowed out. They are joined by three or more bamboo rods. The skin is drawn over the affair, fastened at both ends, and is then carefully dried. It is then colored, ornamented and varnished. The plllows vary in size from 3x3x12 to 6x6x18 inches. After you have used them several times they are very easy and comfortable. As they are hollow the air chamber keeps them much cooler than are pillows made of feathers, down or sea-weed. They have another peculiarity. The high tension of the skin converts them into sounding boards and enables a persons lying upon one of them to hear sounds otherwise inaudible. One of a very high tension and fine quality of skin enabled the ordinary man to hear the ticking of a watch at five feet and to understand a conversation carried on in whispers at the other end of a room, six yards away.-The Up-

## STOUT-HEARTED WOMEN.

heroism on the part of both men and women. The latter are often left alone for days in the little sod cabins or in the dug-outs that det the hillsides along the water courses. They learn to be selfreliant and strong-natured. There are in every settlement events recorded, any one of which would in Massachusetts, New York or Ohio give the actor a State-wide reputation, but which in the far West are not thought of seriously. With the difficulties of outlaws, Indians and the terrific forces of nature to combat, it is remarkable that more tragedies do not occur. But the women of the plains realized when they came from the old homes in the East that they were coming to face hardship and danger, and the elements of bravery in their nature came out strongly, and whenever the test came there was the hearty and hardy spirit to meet it. Much as the men have done to develop the country, the women have done more, and the wives and daughters deserve all possible credit. Here and there a deed stands out in relief, but for the most part the stories of the heroines are confined to their immediate neighborhoods and never reach the outside world .- St. Louis Globe-Demo-

SHE MADE THE GAITERS.

An enterprising young lady who dresses very nicely on a narrow income is the happy possessor of a pair of gaiters to match her different cloth dresses. One' day lately she wore a blue dress and jacket with a distracting little toque made of the same material as the gown. A pretty shoe with a neat blue gaiter peeped out from the fur trimming on the skirt, and an inquisitive friend asked> "How do you manage to match your gaiters and dress so perfectly? You have a pair just like your tan gown, a pair like the dark gray, and now these blue ones are exactly the same shade as your

"My dear," returned the young woman, "I made them. I ripped up an old gaiter, and used it for a pattern. Then I made them very carefully and neatly, and they look as well as any I could buy. The straps I cut from an old kid boot top, and the buckles are taken from old gaiters. That is the history of these blue gaiters. Ten yards of navy blue cloth made the gown, the long wrap, the hat and the gaiters. I have never yet tried to make shoes or gloves. Perhaps I shall try by and by. If you are not sufficiently shocked, let me add that this fur trimming that you are pleased to admire once figured in an old 'victorine' belonging to grandmother. Now go and write this out for a newspaper."

And the other woman straightway did as she was bid .- New York Recorder.

## SUSPENDERS FOR GIRLS.

When the swagger girl comes out of the chrysalis of her cape ulster with the spring sunshine she will be gotten up as close to the English "chappie" ideal as ing difference between the garb of the gown.

typical howling swell and her own. There is the same cutaway coat and double-breasted waistcoat, the same immaculate shirt front and carefully adjusted tie, the stiff-crowned derby hat and dogskin gloves. There will be a debonair and defiant grace about the spring female chappie hitherto unobserved, an air of buoyant confidence, a kind of I-am-just-as-good-as-you-are swing to her step. And the secret of it all is her latest appropriation from masculine attire. She doesn't wear the trousers, but she does wear the suspenders. They are of the same color, and often of the same material as her gown. They have silver chains slipping turough a silver cylinder, thus yielding to every movement of the body. The only difference between them and the masculine suspender is that the suspender buttons are on the inside of the dress and on the outside of the trousers. There seems to be something demoralizing to conventionality in the suspenders, for the most precise of maidens, when in calling attire, has a mischievous twinkle in her eve and an independent swagger in her step when she wears the chappie dress that suggests ice-cream larks and sodawater sprees of the wildest Bacchanalian order. - New York Sun.

#### STYLES SET BY EUGENIE.

There has often been mention made of the fashions that the Empress Eugenie invented, but I do not think that they are as numerous as has been imagined. Her first invention in that line was the introduction of gold and silver hair powder, gold being used by brunettes and silver by blondes. She was still the Countess de Teba when she brought about this novel and brilliant innovation. With her fair hair glistening with silver, a detail that added a dreamy etheralness to her beauty, she looked like a vision of fairyland in the ballroom or the opers. Next she brought about a change in the coiffure of all the fashionable ladies in the world, rolling back her hair in front over to long narrow horsehair cushions, placed at the side of the head, and known later by the familiar name of "rats. The style was becoming and was universally adopted soon after her marriage to Napoleon III. But her chief invention, and one that brought about the founds tion of a new industry in the world of commerce, was that of crinoline. The famed hooped skirt, at first merely a petticoat in horsehair cloth (the genuine crinoline from which all the other machines for giving amplitude to ladies' dress skirts took their name) was devised to conceal the evidences of the approaching advent of the Prince Imperial. Queen Victoria, never a great advocate of the adoption of French fashions, was induced to conform to the new style by the expected arrival of the Princess Be-Thus introduced by two queens, atrice. one the fairest and the other the greatest one in Europe, the new fashion rapidly spread all over the civilized world and reigned supreme for a number of years. It is to the Empress Eugenie also, and to the smallness and symmetry of her exquisite foot, a true Andalusian foot in shape and proportions, that we owed the introduction of the short walking skirt, a fashion, alas, now unfortunately fallen into disuse. May it speedily be revived .- St. Louis Post-Dispatch.

## PASHION NOTES.

White and cream colored strings are preferred for bonnets and hats.

Color with white is not considered s stylish as all white for evening wear. Ophelia, a kind of pinkish heliotrope, and pink are favorite evening shades.

Pink and blue are the proper colors for weddings for bride and bridesmaids. The modified poke bonnet has already proved quite a success across the water.

Evening hats of lace and velvet have the crown nearly covered with velvet flowers. Buckles of paste are used to catch the

white scarfs that are the latest notion in millinery. Shoemakers declare that most women

like a short vamp and despise a squaretoed shoe. Undressed kid gloves may be cleaned

by washing them in naphtha. Wash on the hands and hang them out in the air to dry. Ladies who do not care to wear white,

and yet wish to come within hailing distance of the prevailing public, are wearing silk gowns of some pale shade shot with white. New and pretty bangle bracelets are in

the shape of fragile vines with leaves and berries made of gems. These twist around the arm after the style of the ugly Cleopatra bracelets and serpent bangles.

Gold and silver appear as parts of decorative effects in both dress and millinery. Real gold threads are introduced into colored embroideries designed for elegant costumes and handsome evening wraps of white and gray cloth, velvet and satin de Lyon.

Among the handsome furs used for trimming elaborate costumes for the house is ermine used in narrow bands effectively marked with black tips. A princess gown for the afternoon, made by Felix, is of pearl gray cloth embroidered lengthwise in silver and finished at the foot of the skirt with two narrow bands of ermine.

The newest thing in hat pins has a twofold mission. The top is a small gold chestnut studded with diamonds. One day my lady wears it to hold her dainty bonnet in place. The next day her spouse appears with his nectie decorated with the self-same chestnut. The top has a faculty of unscrewing so it may be attached at will to a scarf or hat pin.

Gowns of cloth are to be worn. The plainness of the tailor cut, which is considered most appropriate for this material, is relieved by a vest of velvet or cloth in contrasting color, or the more useful chemisette of light silk. Milithe more gracefully flowing curves of tary looking embroideries of gold her figure will admit. Her closely-fitting | will also be worn, and will smarten up cloth skirt will be the only distinguish- wonderfully an otherwise rather sober

## REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN. DAY SERMON.

Subject: "The Glories of the Christian Religion."

TEXT: "Behold, the half was not told me."

Solomon had resolved that Jerusalem should be the centre of all sacred, regal and commercial magnificence. He set himself to work and monopolized the surrounding to work and monopolized the surrounding desert as a highway for his caravans. He built the city of Palmyra around one of the principal wells of the east, so that all the long trains of merchandise from the east were obliged to stop there, pay toll and leave part of their wealth in the hands of Solomoria, manufacture. Solomon's merchants. He manned the fortress Thapsacus at the chief ford of the

Exphrates, and put under guard everything that passed there.

The three great products of Palestina—wine pressed from the richest clusters, and celebrated all the world over; oil, which in that country is the entire substitute for butter and land and was pressed from the clive. ter and lard, and was pressed from the olive branches until every tree in the country be-came an oil well, and honey which was the entire substitute for sugar—these three great products of the country Solomon exported and received in return fruits and precious woods and the animals of every He went down to Ezion-geber and ordered

he went down to Ezon-gener and ordered a fleet of ships to be constructed, oversaw the workmen, and watched the launching of the flotilla which was to go out on more than a year's voyage to bring home the wealth of the then known world. He heard that the Egyptian horses were large and swift, and long maned and round limbed, and he restant of the warshest them giving cicht of the first supplies the state of the state of the supplies the state of the state o solved to purchase them, giving eighty-five dollars apiece for them, putting the best of these horses in his own stall and selling the surplus to foreign potentates at great profit.

He neard that there was the best of timber on Mount Lebanon, and he sent one hundred and eighty thousand men to hew down the forest and drag the timber through to be drawn by ox teams twenty-five miles across the land to Jerusalem. He heard that there were beautiful flowers in other lands. He sent for them, planted them in his own gardens, and to this very day there are flowers found in the ruins of that city such flowers found in the ruins of that city such as are to be found in no other part of Palestine, the lineal descendents of the very flowers that Solomon planted. He heard that in foreign groves there were birds of richest voice and most luxuriant wing. He sent out people to catch them and bring them there, and he put them into his cages.

Stand back now and see this long train of camels coming up the king's gate, and the ox trains from Egypt, gold and silver and precious stones, and beasts of every hoof, and hirds of every wing, and fish of every

and birds of every wing, and fish of every scale! See the peacocks strut under the cedars, and the horsemen run and the char-

cedars, and the horsemen run and the chariots wheel! Hear the orchestra! Gaze upon the dance! Not stopping to look into the wonders of the temple, step right on the causeway and pass up to Solomon's palace. Here we find ourselves amid a collection of buildings on which the king had lavished the wealth of many empires. The genius of Hiram, the architect, and of the other artists is here seen in the long line of corridors and the suspended gallery, and the suppended gallery, and the suppended gallery, and the suppended gallery, and the suppended gallery. artists is here seen in the long line of corridors, and the suspended gallery, and the approach to the throne. Traceried window opposite traceried window. Bronzed ornaments busting into lotus and lily and pomegranate, Chapiters surrounded by network of leaves in which imitation fruit seemed suspended as in hanging baskets.

Three branches—so Josephus tells us—three branches sculptured on the marble, so thin and subtle that even the leaves seemed to quiver. A laver capable of holding five

thin and subtle that even the leaves seemed to quiver. A laver capable of holding five hundred barrels of water on six hundred brazen ox heads, which gushed with water and filled the whole place with coolness and crystalline brightness and musical plash. Ten tables chased with chariot wheel and the whole place with convention and thromat on a thromat or lion and cherubim. Solomon sat on a throne of ivory. At the seating place of the throne,

on each end of the steps, a brazen lion.

Why, my friends, in that place they trimmed their candles with snuffers of gold, and they cut their fruits with knives of gold, and they washed their faces in basins of gold, and they scooped out the ashes with shovels of gold, and they stirred the altar fires with tongs of gold. Gold reflected in the water! Gold flashing from the appare. Gold blazing in the crown! Gold! gold! gold! Of course the news of the affluence of that

place went out everywhere by every cara-van and by wing of every ship, until soon the streets of Jerusalem are crowded with curiosity ceekers. What is that long pro-cession approaching Jerusalem? I think from the pomp of it there must be royalty in from the pomp of it there must be royalty in the train. I smell the breath of the spices which are brought as presents, and I hear the shout of the drivers, and I see the dust covered caravan showing that they come from far away. Cry the news up to the palace. The Queen of Sheba advances. Let all the people come out to see. Let the mighty men of the land come out on the palace corridors. Let Solomon come down palace corridors. Let Solomon come down the stairs of the palace before the Queen has alighted. Shake out the cinnamon and the saffron and the calamus and the frankin-cence and pass it into the treasure house. Take up the diamonds until they glitter in

The Queen of Sheba alights. She the palace. She washes at the bath. She sits down at the banquet. The cupbearers bow. The meat smokes. You hear the dash of waters from molten sea. Then she rises from the banquet, and walks through the conservatories, and gazes on the archi-tecture, and she asks Solomon many strange questions, and she learns about the religion of the Hebrews, and she then and there be-comes a servant of the Lord God.

comes a servant of the Lord God.

She is overwhelmed. She begins to think that all the spices she brought, and all the precious woods which are intended to be turned into harps and psalteries and into railings for the causeway between the temple and the palace, and the one hundred and eighty thousand dollars in money—she begins to think that all these parameters. begins to think that all these pr amount to nothing in such a place and she is almost ashamed that she has brought them, and she says within herself: "I heard a great deal about this wonderful religion of the Hebraws but I and it and religion of Hebrews, but I find it far bey highest anticipations. I must add more that fifty per cent. to what has been related. It exceeds everything that I could have expected. The half—the half was not told ma!

Learn from this subject what a beautiful thing it is when social position and wealth surrender themselves to God. When religion comes to a neighborhood, the first to receive it are the women. Some men say it is be-cause they are weakminded. I say it is because they are weakminded. I say it is be-cause they have quicker perception of what is right, more ardent affection and capacity for sublimer emotion. After the women have received the Gospel then all the distressed and the poor of both sexes, those who have no friends, accept Jesus. Last of all come the people of affluence and high social position. Alas, that it is so!

If there are those here to-day who have

been favored of fortune, or, as I might bet-ter put it, favored of God, surrender all you ter put it, favored of God, surrender all you have and all you expect to be to the Lord who blessed this Queen of Sheba. Certainly you are not ashamed to be found it this queen's company. I am glad that Christ has had His imperial friends in all ages—Elizabeth Christina, queen of Prussia; Maria Feodorovna, queen of Russia; Marie, empress of France; Helena, the imperial mother of Constantine. Arcadia, from her great fortures building public baths in Constanti. er of Constantine. Arcadia, from her great fortunes building public baths in Constanti-nople and toking for the alleviation of the masses; Queen Clotilda, leading her husband and three thousand of his armed warriors to Christian baptism; Elizabeth, of Burgun-dy, giving her jeweled glove to a beggar and scattering great fortunes among the distressed: Prince Albert, singing "R Ages" in Windsor castle, and Queen ria, incognita, reading the Scriptures to a

I bless God that the day is coming when royalty will bring all its thrones, and music all its harmonies, and painting all its pic-tures, and sculpture all its statuary, and architecture all its pillars, and couquest all tures, and sculpture and its scattary, and architecture all its pillars, and couquest all its scepters; and the queens of the earth, in long line of advance, frankincense filling the air and the camels laden with gold, shall approach Jerusalem, and the gates shall be hoisted, and the great burden of splendor that he little into the pales of this greater. shall be lifted into the palace of this greater than Solomon.

Again, my subject teaches me what i stness in the search of truth. Do you earnestness in the search of truth. Do you know where Sheba was? It was in Abyssinia, or some say in the southern part of Arabia Felix. In either case it was a great way off from Jerusalem. To go from there the search was been been been been been to gross a country in the search was a search of truth. to Jerusalem she had to cross a country infested with bandits and go across blistering deserts. Why did not the Queen of Sheba stay at home and send a committee to inquire about this new religion, and have the dele-gates report in regard to that religion and wealth of King Solomon? She wanted to see for herself and hear for herself. She leveld not do this her work

herself. She could not do this by work of committee. She felt she had a soul worth ten thousand kingdoms like Sheba, and she wanted a robe richer than any woven by oriental shuttles, and she wanted a crown oriental shuttles, and she wanted a crown set with the jewels of eternity. Bring out the camels. Put on the spices. Gather up the jewels of the throne and put them on the caravan. Start now. No time to be lost. Goad on the camels. When I see that caravan, dust covered, weary and exhausted, trudging on across the desert and among the bandits until it reaches Jerusalem, I say. "There is an earnest seeker after the truth."

But there are a great many of you, my friends, who do not act in that way. You all want to get the truth, but you want the truth to come to you; you do not want to go trutt to come to you; you do not want to go to it. There are people who fold their arms and say: "I am ready to become a Christian at any time. If I am to be saved I shall be saved, and if I am to be lost I shall be lost." Ah! Jerusalem will never come to you; you must go to Jerusalem. The religion of the Lord Jesus Christ will not come to you; you must go and get religion. Bring out the camels. Put on all the sweet spices, all the treasures of the heart's affection. Start for camels. Put on all the sweet spices, all the treasures of the heart's affection. Start for the throne. Go in and hear the waters of salvation dashing in fountains all around about the throne. Sit down at the banquet—the wine pressed from the grapes of the heavenly Eichol, the angels of God the cupheavane.

bearers.
Goad on the camels; Jerusalem will never Goad on the camels; Jerusalem will never come to you; you must go to Jerusalem. The Bible declares it: "The queen of the south"—that is, this very woman I am speaking of—"the queen of the south shall rise up in judgment against this generation and condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and, behold! a greater than Solomon is here." God help me to break up the intatuation of those people who are sitting down in idleness expecting to be saved. "Strive to enter in at the straight gate. Ask, and it shall be given you seek and ye Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you." Take the kingdom of heaven by viotence. Urge on the camels!

Again, my subject impresses me with the fact that religion is a surprise to any one that gets it. This story of the new religion in Jerusalem, and of the glory of King Solomon, who was a type of Christ—that story rolls on and on and is told by even traveler coming hack from Jarusalem. The news coming back from Jerusalem. The news every caravan, an I you know a story ea-larges as it is :=told, and by the time that story gets down into the southern part of Arabia Felix, and the Queen of Sheba hears Arabia Felix, and the Queen of Sheba hears it, it must be a tremendous story. And yet this queen declares in regard to it, although she had heard so much and had her anticipations raised so high, the half—the half was not told her.

So religion is always a surprise to any one that gets it. The story of grace—an old story. Apostles preached it with arm of fire; deathbeds have affirmed it with visions of glory and ministers of religion have sounded

glory and ministers of religion have sounded it through the lanes and the highways and the chapels and the cathedrals. It has been cut into stone with chisel and spread on the canvas with pencil, and it has been recited in the canvas with pencil, and it has been recited. in the doxology of great congregations. And yet when a man first comes to look on the palace of God's mercy and to see the royalty of Christ, and the wealth of this banquet, and the luxuriance of His attendants, and the lovilness of His face, and the love of His agency he greaters with prevent joy of His service, he exclaims with prayers, with tears, with sighs, with triumphs, "The half—the half was not told me?"

I appeal to those in this house who are Christians. Compare the idea you had of the joy of the Christian life before you be-came a Christian with the appreciation of that joy you have now since you have be-come a Christian, and you are willing to attest before angels and men that you never in the days of your spiritual bondage had any appreciation of what was to come. You are ready to day to answer, and if I gaye you an opportunity in the midst of this asseman opportunity in the midst of this assemblage you would speak out and say in regard to the discoveries you have made of the mercy and the grace and the goodness of God, "The half—the half was not told me."

mercy and the grace and the goodness of God, "The half—the half was not told me!" Well, we hear a great deal about the good time that is coming to this world, when it is to be girded with salvation. Holiness on the bells of the horses. The lion's mane patted by the hand of a babe. Ships of Tarahish bringing cargoes for Jesus, and the hard, dry, barren, winter bleached, storm scarred, thunder split rock breaking into floods of bright water. Deserts into which dromebright water. Deserts into which drome-daries thrust their nostrils, because they were afraid of the simoom—deserts bloom-ing into carnation roses and silver tipped

illies.

It is the old story. Everybody tells it. Isaiah told it, John told it, Paul told it, Ezekial told it, John told it, Calvin told it, John Milton told it—everybody tells it, and yet—and yet when the midnight shall fly the hills, and Christ shall marshal His great army, and China, dashing her idols into the dust, shall hear the voice of God and wheel into line; and India, destroying her juggernaut and snatching up her little children from the Ganges, shall hear the voice of God and wheel into line, and vine covered Italy, and all the nations of the earth shall hear the voice of God and fall into line; then the church which has been tolling and strugther the church which has the church wh the church which has been toiling and struggling through the centuries, robed and gar-landed like a bride adorned for her husband, shall put aside her vall and look up into the face of her Lord and King, and say, "The half—the half was not told me!"

Well, there is coming a greater surprise to every Christian—a greater surprise than anything I have depicted. Heaven is an anything I have depicted. Heaven is an old story. Everybody talks about it. There is hardly a hymn in the hymn book that does not refer to it. Children read about it in their Sabbath-school book. Aged men put on their spectacles to study it. We say it is a harbor from the storm. We call it our homes. We say it is the house of many mansions. We weave together all sweet, beautiful delicate, exhibitant words. sweet, beautiful, delicate, exhilarant words; we weave them into letters, and then we sweet, beautiful, delicate, exhilarant words; we weave them into letters, and then we spell it out in rose and lily and anaranth. And yet that place is going to be a surprise to the most intelligent Caristian.

Like the Queen of Sheba, the report has come to us from the far country, and many of us have started. It is a desert march, but

we urge in the camels. What though our feet be blistered with the way? We are hastening to the palace. We take all our loves and hopes and Christian ambitions, as loves and hopes and Christian ambinous, as frankincense and myrrh and cassia to the great King. We must not rest. We must not halt. The night is coming on, and it is not safe out here in the desert. Urge on the

great King. We must not rest. We must not halt. The night is coming on, and it is not safe out here in the desert. Urge on the camels. I see the domes against the sky, and the houses of Lebanon, and the temples and the gardens. See the fountains dance in the sun, and the gates flash as they open to let in the poor pilgrims.

Send the word up to the palace that we are coming, and that we are weary of the march of the desert. The King will come out and say; "Welcome to the palace; bathe in these watera, recline on these banks. Take this cinnamon and frankincense and myerh and put it upon a censer and ewing it before the altar." And yet, my friends, when heaven bursts upon us it will be agreater surprise than that—Jesus on the throne, and we made like Him! All our throne, and we made like Him! All our Christian friends surrodnding us in glory! All our sorrows and tears and sins gone by All our sorrows and tears and sins gone by forever! The thousands of thousands, the one hundred and forty and four thousand, the great multitudes that no man can number, will cry, world without end, "The half—the half was not told us."

THE only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else are comparatively easy to give away; but when a man makes a gift of his daily life and practice it is plain that the truth, whatever it may be, has taken possession of him. NOT merely to know, but according

to his knowledge to do, is the destiny of man. Your action alone determines your worth; and Carlyle says, The end of man is an action, and not a thought, though it were of the noblest."\_

We never had an ache or a pain when we were little that the grown people did not tell us to go to sleep and forget it. We have often wondered since that they did not take their own advice.

## SABBATH SCHOOL.

INTERNATIONAL LESSON FOR MARCH 20.

Review of the Past Quarter-Golden Text: Psalm ci., 1.

REWIEW EXERCISE

Superintendent-How is Christ's coming foretold?
School-There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.

Supt.—What shall be the condition of His

Supt.—w nat snan so say kingdom? School—They shall not hurt nor distroy in all My holy mountains: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.
Supt.—What will the Lord do for His

trusting people?
School—Thou wilt keep him in perfect
peace, whose mind is stayed on Thee: because
he trusteth in Thee. Supt.—What woe does the prophet pro-

ounce upon Ephraim?
School—Woe to the crown of pride, to the drunkards of Ephraim. The crown of pride, the drunkards of Ephraim, shall be trodden under feet. Supt.—What charge does he bring against

School—They also have erred through wine, and through strong drink are out of

the way, Supt.—What did Hezekiah do when he

of Assyria?
School—Hezekial went up into the house of the Lord, and spread it before the Lord.
Supt.—How did the Lord answer Hezekiah's prayer?
School—The angel of the Lord went forth.

School—The angel of the Lord went forth and smote in the camp of the Assyrians a hundred and fourscore and five thousand. Supt.—For whom did Christ suffer? School—He was wounded for our trans-gressions. He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.

Supt.—What is Christ's gracious call? School—Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; yes, come buy wine and milk without money and with ut price.
Supt.—In what form is the same cal

again given?
School—The Spirit and the bride say, Come. And let him that hearest say, Come. And let him that is athirst come. And whosever will, let him take the water of life freely.

Supt.—What is the new covenant that the

Supt.—What is the new covenant that the Lord will make with Israel?
School—I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people.
Supt.—What did Jehotakim do when Jermiah's prophecies were read to him?
Schoo!—He cut the roll in pieces, and cast it into the fire until all the roll was consumed.

Supt.—What sentence did the Lord pro-counce upon Jeholakim? nounce upon Jehoiakim?
School—He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in

the night to the frost.
Supt.—On what false charge was Jer miah put in prison?

School—He was charged with treason in descring to the Chaldeans.

Supt.—By whom was he taken from the prison?

School—Zedekiah the king sent and took

School—Zedekian the king sense and sold him out; and asked him secretly, is there any word from the Lord?

Supt.—What was Jeremiah's reply?

School—Jeremiah said, There is: for thou shalt be delivered into the hand of the king of Babylon.
Supt.—When did Nebuchadnezzar take

erusalem? School—In the eleventh year of the reign of Zedekiah. Supt.—What was done with Zedekiah and

his sons?
School—The king of Babylon slew the sous of Zedekiah in Riblah before his eyes, and put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.
Supt.—What became of the city and people?
School—The city was destroyed, and the

School—The city was destroyed, and the people were carried away captive into Babylon.

Supt.—What promise of cleansing did the Lord make to the captives in Babylon?

School—Then will I sprinkle clean water upon you, and ye shall be clean, from all your filthiness, and from all your idols, will I cleanse you.—Westminster Question Book.

## WORDS OF WISDOM.

No man ever loved a woman while he was busy. Few of us give our critics the attention they deserve.

You can often measure a man's debts by the size of his diamonds. Fierce disputes arise occasionally in

which both parties are right.

After a man passes fifty he has more friends in the next world than he has in It is a great deal easier to jump out of

the frying pan than it is to jump out of the fire. There are not many men so good that

they can do right without first having a struggle. There are too many men who sneer at the importance of going home promptly

at meal time.

sleeve, and every man who passes him rubs against it. A great man does not swagger or strut,

A sensitive man carries his heart in his

but the little man who has been told he looks like him does. After they are married, a man's idea of comfort seems to be the privilege of

# Kindness of Gulls.

sitting around in his shirt sleeves.

"One bitterly cold day," said the old traveler, "we-a shipload of us-were lying at the wharf at Astoria, Oregon. The river was frozen. We were waiting for the ice to break. Astoria, on its innumerable piers, with its dull storehouses and its scattered houses straggling up the hills among the burnt pines, does not offer many attractions to the tourist at any time. When it is buried in snow it is desolate. The long days were un-broken by any event. The ice seemed to be getting firmer. We were perishing with ennui. "That is how we got to watching the

crows. These poor things were dying of starvation and they could not resist the temptation to hover about the ship. "They could not get the food out of the water, but stood on the blocks of ice

and looked enviously down into the waves at the drifting bits of refuse. The poor black wretches could not stand still on the ice or their feet would have frozen fast, so they shifted from one leg to another in a manner which gave them the appearance of dancing.

"All about, with screams and flapping of wings, flew a flock of gulls, snatching the food from the water and fighting in flerce good fellowship. Soon we noticed a sort of understanding between the black birds and the white ones. For a while the sable birds pranced and danced surrounding them, picking up bits of food and depositing them within reach of their starving neighbors. And we all looked and wondered to see dumb creatures helping each other in their sore distress, and pondered on the language of those creatures we arrogantly call dumb."

-Seattle (Washington) Journal.